M1625
Firefly Group meeting
Number 5 in the first series of 7
Tuesday, July 15, 1969

Mr. Nyland: It's a good thing that we are quiet. When we want to talk about the Soul, about that what we really want to make, it is necessary to consider many things of our life which have no particular meaning for that purpose. When we talk about the possibility of over-bridging the Soul octave at the point 'Fa' by means of a form of suffering, which, of course, will engage us and which will not be easy because to some extent, even, we wish to create conditions. The Soul must be born out of our own attempt. And by going over into that second part of that octave, we leave practically our physical body for whatever it is and we leave even Kesdjanian body.

We have concentrated for intent of Work all the time on that what is method [phone rings] when we in the beginning of Work concentrate on the concept of Observing, of collecting facts, even to the extent that you want to verify such facts by means of participating in daily life and that we feel that in daily life that the opening up of many other possibilities and to some extent loosening of the three centers, that we have to find out a little bit more what is within our framework. That is the 'Do-Re-Mi' of the intellectual body, and it is parallel to the 'Sol-La-Si' of Kesdjan, because constantly the wish has to be fed and it will be fed by an emotional state, and that when one comes to the point of 'Fa' in which we wish, then, a permanency so that the Soul can actually continue to exist without having to revert all the time to that what is Work.

For that reason it is necessary that we understand Work well enough, and also that regarding this particular problem of building a Soul, one has to be sure that one is committed. Because if there is still hesitancies, if there is are still doubts, it is not right even to talk about it or even to be exposed to it. And you have to realize well enough that any time that you come to Tuesday, it's on your own volition and that all throughout, you are free and that you need not come if for some reason or other you cannot, and this applies of course also to such activities

that have a relation to this meeting, like last week when I asked a few of you to attend, to try at least, to create a certain sincerity among them regarding Work and the wish for understanding each other. And that if one feels that either that is too much or one cannot afford the time or that you feel to some extent too that it is a little bit too much at the present, that then you must be very sincere and say, "I cannot do this, not now." Because this is a question of your self knowledge, and a question of your conscience, so that when we get together like this, that there is no disturbing note, because that cannot be. It cannot, you might say, not be 'tolerated' for yourself, because even if you did, it is quite wrong for you because then prematurely you may even be asked to do certain things where this...when you are incapable because you have no wish for that, or you do not know how and perhaps your intellect is not sufficient to understand the advantage of certain things we are trying to do together.

Because, if that has no particular meaning, that it could give you such a tremendous uplift and such a desire in yourself to really want to continue to Work, almost I would say, 'at all costs,' then of course it is not ready for you yet, and what might happen later no one knows, but the sincerity is absolutely essential in this kind of a group.

And it is good that we talk like this, because even when we sit together for ten or fifteen minutes, quietly, also that needs a certain preparation, and although you do come and sit quietly and waiting five minutes ago or ten minutes ago, you were not quiet, and it is not necessary that you are so quiet that you start in New York preparing, but that what is needed when there is a meeting, is first, you might call that little introduction to establish a level and then when that level is understood and sufficient time has elapsed, that then it will be useful to sit quietly. Because, in that process of sitting quiet you try to relax with your mind, and you try actually to fill that what is needed for this kind of Work, to fill yourself.

I've explained once the question of how to fill oneself. I've talked about emptiness, and what it is necessary, is when one drains, and in that way relaxes the brain and the feeling center and ends up with the relaxation of the body, totally, that at the point, you might say, 'half way,' it is like a 'Fa' in a descending octave which is for man at his loins, or rather at his sex organs,

and that he then in draining continues to drain the rest of his body, but at the same time he allows through his head something to enter and as the one level goes further down with his legs and his toes, and then, I hope, disappears with all the different kind of tensions of one's body, that at the same time and at an equal distance away from that first level, a second level is established starting with the head and gradually filling one, first the head in order to clarify it, then one's heart in order to give it substance.

This particular form of the injection of some kind of a material, something that comes from above for which then man has prepared because he is empty and he wishes then to fill it in some way so that it can actually start to be distributed over the totality of his body, starts with the two centers which are, for Work, quite essential and end up simply by something that belongs to his body but in which the body only starts to function as a means for containing that higher form of energy.

This is what can take place when there is silence among us, and when you 'come,' as it were then, to your 'Self'—and it is this 'Self' that wishes to have something come from above to reassure it, or to tell it what really is needed. Because the Self of one's Self is many times already a little bit too soiled, although it is protected and although one protects as much of one as one possibly can, there is always the chance of a little impurity. And one wants God to be present in order to help one, to cleanse it. This is the process that one can start when one is quiet, and after a little while, first is draining and the relaxation of the totality of your body, that then, simultaneously, with that, something enters.

It is preparation for that entering, because the quality of that what you wish is of a different kind from your ordinary life. It has, of course, the quality of that what we are striving for when we talk about Objective life, and it is very difficult sometimes to know how to describe it, but when one goes through this kind of an exercise, it comes. And it is the realization of then what comes which will give one an experience, and because of that, there will be more clarity about Objectivity.

What is meant by Impartiality? It is really that what can take place in which, then, man as

a body becomes an instrument for something different, and then when it is filled and then you might say that what is the silence is not needed any more.

Although it might take longer than ten, fifteen minutes, it is what we at the present time only will allow, because it is an exercise that you can do by yourself when you have more time. So, if we try, that then with what is obtained and what, then, at such a time can be retained by one, from that standpoint, then, we can talk and we can feel.

So, try to relax. Close your eyes. Do not try what I said last time. That was only for last time—the images and so forth. That's another kind of experiment. This is a different exercise. It's an exercise in which you have to realize the function of your body, that what is the gift to man on Earth and which He wishes to convert into a gift from God. [Long period of silence]

One can finish this exercise by saying three times, "I am," but with a different kind of a connotation. Because in this kind of a process, material that is of a higher quality will have reached the region of your sex organs. When you now inhale and you say, "I," you Sense that part of your body. When you exhale and you say, "Am," you make the material that is there, go up your spine. That is for your physical body, your physical center. When you do it again, with "I," Sensing, with "Am" and the exhalation, you send it in front up to your chest for the feeding of your heart. And when you do it for the third time, the material is sent by means of your spine through your neck up to your head, from the back towards the front and trying to make it separate itself at the front to reach the region of the temples above your ear.

Do it slowly. [Period of silence] In this process, your sex energy is mixed with what has been received, and it can be used, then, for real creation. It will enable your physical body to become more free. It will enable the Kesdjanian body to be pushed up a little farther towards its own 'Sol-La-Si'. And it will help your intellectual body to be more firmly established as far as Work is concerned. What is needed is all the time the assurance in your mind that that what is Work is your light and that what will help you to maintain it is the warmth that must come from your heart.

The experience of man when he experiences life, it comes in on him by means of

impressions. He receives it, sense organs or sometimes otherwise. And it reaches him, and the experience is that he recognizes within himself a certain state which is given to him by means of the impressions from outside coming in to him and then having a chance to be converted—rather, he uses that what was in that form of energy for himself in order in that experience to gain certain things. If the experience is agreeable, it will lead to a certain emotional state which then is identified by the term 'glorification,' or 'gratitude.' If it leads to a disagreeable one, it will cause a state of rebellion. Both are emotional energy—one a little bit in a different direction from another, but both having value—and it is the value of that kind of energy which becomes more and more apparent, so that there are no further opposites but that there is something that starts, as it were, from the lowest possible level of existence, which we used to call 'stuff,' in which there is no light, no warmth, and no life. And that the life process starts on account of a certain configuration which is inherent in that form of matter, and it is kindled by some process by which life is received, exactly the same way as in the birth of a child. But the point before that, when it is still the beginning of a form or in its, you might say, 'infancy,' or ready to be receiving something of different kind of material, it is like absolute zero. There is no movement; there is no particular form. There is nothing special even in a molecular sense.

And from there it starts to go up the scale, like a temperature scale starting at 273 below centigrade. And all through the process of going up, certain forms are made—up to the boiling point of the substance wherever that happens to be, in whatever form it happens to be, at whatever place in the cosmic scale.

And that gradually one starts to understand that there is no more of such contrasting entities as a need for the maintenance, but that everything has its place and its proper place, and that therefore the attempt of Work, and then seeing what one is, places oneself with all the manifestations one has or whatever there is taking place in the mind or the feeling at a certain level of development, and that in wishing to Work one does not wish to destroy that particular form when life can continue to exist and there is no denial of the material forms belonging to

Earth. Only, there is a judgment: what is right of that kind of form to hold on to life when life wishes to be set free. That wherever it may be, at whatever place, it always has a place and a certain matter or a certain material form, a certain configuration which, of course, has its own power, but where life is temporarily simply held, and that after some time by means of certain ways of freeing life from the form, the form remains–as in death, the form is simply put in the Earth again and life continues to exist in whatever further bondage may be needed.

When an experience reaches one in life, it is then a question of a man realizing what it is that he is receiving, not only has for himself an emotional state of one or the other kind—that is, a little lower or a little higher, not opposing each other, nevertheless affecting each other and also belonging to each other because they belong to the experience of such a man—let's say it is a question, then, of gratitude, because more and more that whatever one experiences, one becomes grateful for.

When it is seen in the light of utilization of any kind of experience, even expressed in a manifestation, it always is food for the possibility of 'I' existing, and the kind of judgment that gradually comes with it is, what is the value for me as far as life is concerned and what is the value of the form in which it happens to be and which belongs to the level where I now happen to live and what belongs to Earth should remain on Earth but it should be extracted, and life should leave it.

To the extent that it can be freed, then that life in a man will give him, besides gratification and glory, or gratitude, a sense of responsibility. The gratitude is emotional. The responsibility is intellectual. And since it has to do with the same substance, the responsibility being intellectual and the emotional state belonging together, are then joined. Intellectually, the responsibility may lead in two different directions. It may be that that what is an experience has to be kept for oneself for a definite purpose in order to answer to the responsibility. It also can be left unconsciously, and then remains subject to the laws of Earth and after some time simply either be destroyed or dissipated; it reaches the earth, as it were, as if it were a curve which returns again to an ordinary level.

The responsibility is situated in the mind, and dependent, now, on the mind and the understanding of what is taking place, with responsibility, man can become responsible for himself and only for himself—without acknowledgment and, as it were, in the sense of property—he will not be inclined to be grateful but he will use the experience for his own selfishness. And, to some extent this is quite right for the purposes of Earth. But when a man wishes to make a Soul his responsibility belongs in the formation of a Soul and for that he knows he needs something else besides the material forms and all the different things that can be given by Mother Nature, and his responsibility extends then in a different direction because he wishes now to utilize the energy as given to him by the experience for a definite purpose of growing. And it is that what really Work is all about.

I take my ordinary life as it is, and I see what it is in the manifestations, of course, which I experience, and I wish now to have such a clear picture of that what I really am that I cannot do anything else but wish for absolute values, because I cannot at the present time use that what is still adhering to Earth. And it becomes so logical that one must say that whenever a fact is presented to me, all subjectivity must be removed first before it can become useful for the formation of a Soul.

Because a Soul belongs in a realm where there is Objectivity—from my standpoint, freedom from subjectivity. And the two things by which I recognize my subjectivity most is simply my feeling and that what is a mental process of associations, and that therefore that I want to change the facts of my experience into that what is useful for the building of something that is not of this Earth, then I have to free such facts from the subjectivity of interpretation and the subjectivity of partiality. If I do this and at the same time that what is for me my mind and that what is a feeling, and under the influence of such facts accumulating in my mind first and giving to my mind a light, an insight in that what actually is and what is the truth and the freedom of my mind from the thought process, so that I say although the mentality has to do with an Awareness process, that what I really wish is to be free from the thought processes of memory, or the thought processes of anticipation. And the only way I can imagine or even

conceive of it, is that it has to be a moment of an existence in which all forms of subjectivity have disappeared. No more thought.

The same is true with Impartiality. I do not wish in any way anything of my feeling to enter into the process of an intellectual gathering of data which have to become absolute for me, and therefore the personal interpretation of the liking and disliking cannot be, because all of that is subjective and all of that, naturally, would affect the quality of my Objectivity.

It does not mean that a man immediately can do this. And that there is a long road that he has to go through before he actually understands what is meant by Impartiality. And that even when he has a concept of Simultaneity, he does not experience it, than only at a certain moment when something does take place in which that what is his existence as life is recognized to exist, and in which, then, all forms of subjectivity—that is, his material form or even his thought forms, or his feeling forms—have disappeared for a moment. And I call it, a 'moment,' as an indication of something that is free from time and place and non-dimensional. And the moment for me then is a concept of infinity. But when I say, "I wish to continue," then I introduce, with my ordinary mind, concepts which belong to my subjective life. The difficulty is always to recognize this.

When is a moment, as it were, over? As an experience? And, is it possible to expand a moment? When I say a moment is really an infinite quality, I cannot expand it, because it is. When I say it has to deepen, it simply means that it has to have a force by which that what is subjective can disappear more and more in the presence of that kind of experience. And this is what I meant by changing from an Awareness into Awakening. It is, in essence, exactly the same. But the duration, still measured in ordinary time, is different. But when it becomes such part of me that there is no farther question about any dimensional quality, it is then infinity, and the totality of such means, that it always was there and is endless.

So, for that reason, that what I try to find with my mind and my feeling is something that at a certain time, when I have a realization of my existence, either as a result of Work or as a result of a fortunate circumstance which gives me that experience, two things take place. One is in my

mind a light, which light, even if it is turned off, remains in my subjectivity as a memory of light—as we know, when you turn it off, your eyes, physical eyes, still retain the light for a little. And in my heart it is a little different, [End of Side A/Begin Side B] because that what is warmth also is produced, but in that case it is very similar to a sound which is struck as a note and where the resonance, the vibration rates of the strings, continue without the sound being struck again.

And it is exactly that that makes us make mistakes. Because the end result of that what is a fact and that what goes over into the after-effect has still a quality of Objectivity, and in that way my mind will take that up, my ordinary mind, and try to convince me that that what is the vibration rate as a result of the sound is the same as the sound. And that is where the mistake is made with my ordinary mind when I have experiences of Awareness. When something takes place, not only unusual but also so unusual that it is entirely new and that any form of Objectivity—and I use now the word 'form' of Objectivity because it is limited to me, it is limited because of my own mind conceiving it and my own experience not being up to having the totality all at once. That there are periods in that kind of twilight, and it is in the twilight that the devil will come to tell me that God is there.

This is so difficult to understand because in the beginning with Work one experiences an expansion of one's world, and it is, of coarse, logical that it should expand because I see many more things and my aliveness is increased and because of that kind of an alertness to that what is taking place in my own world, I start to mistake every once in a while that what is an alertness already for an Awareness. But when there is an 'I' for one moment, it becomes even worse because I have an experience which leaves me breathless, and as a result, the after-effects still being there, I profit by it, and I will connect it as if it is still the same thing as the original sound.

One must warn for that many times for oneself, because these are the pitfalls which prevent a person from Working and prevent him from reaching results, because he will go by that lovely feeling or that warmth that has appeared and he will ascribe it to a continuation of an existence of Objectivity which is not there any more.

And he must ascribe it to a result of an experience which was unusual. This is exactly what

is meant by the gratitude. The gratitude has to learn how to distinguish between that what is still real and that what is the effect of reality in one's self. And that is why, when it happens in one's heart and when there is such an engulfing of that what is beautiful for one's self, that then the mind can help and tell with all its reason, since it has received light at the same time, "Don't mistake that what is ersatz for the reality." We live by ersatz because we do not wish to Work. We want to have everything, the sound and the vibration, and consider it the totality of a pie, and it's only, you might say, when I eat the first cherry that I have that taste; after I've eaten two hundred, I don't have it. That even the experience of that what I call 'Objectivity' runs down and that the 'I' will not continue to exist, than only when there is constantly this effort made. That happens to be the condition of Earth.

If one wishes freedom, one wishes freedom from that destructive force and the force is completely wrapped up with that what I consider the form instead of my life. And if I can realize what is life, then I will diminish the value of the form, and in any event, it will be placed at a certain level where life, knowing what it is, what its value is, will simply say to it that what is needed for that level and then continue on its way.

The whole idea of Wednesday, when I asked some of you to answer, was to try to find what is life in one in answering, so that you could get rid of the form which produces all the time vanity and self-love. So that if you could recognize the intention as it was, and that what was produced as a form of life without the person who even said it. I've explained, last week, it can become a channel through which certain material of a certain kind of material, whatever the density may be, can flow and that it becomes less and less dependent on the channel, but that a man, when he is a channel, always had a chance for himself to try to retain a little bit of that material that flows through, and that he calls 'self-love', and that starts to affect the total product and that makes it so difficult for someone else really to Work with someone, because one sees all the time the shortcomings, and one, of course, compares oneself with it, and one is apt to believe that one knows a little bit more, because, in that case, such and such a thing would not have happened to me.

So, when afterwards you had a little talk together, that was not clear. It was not really honest. What is it really that a man should be when he wishes to Work? You see, we're now talking about Intentional Suffering. We're talking about the reality of one's Self. Not any more the manifestations; they're already long ago observed. Not any longer the intent of changing by the presence of 'I' to 'It', because that, already, has gone over first from the stage of Participation into the state of Experimentation. And one is familiar with one's life and one has accumulated already facts, more than enough to build a house on, but one has to start now in building, and that I say has to be done 'intentionally,' and in that I cannot use any more of the ordinary forms which provoke in me vanity. And when I want to be honest and I want to be able to Work with people, I have to start from the basis where I am, and when I know what I am and I can honestly say, "I hate myself," then I have a basis of understanding.

It was not the problem of saying how well a person had been. The problem was: in what, in God's name, did he fail? And that is the problem you have to solve when you want to Work together. Not how well and not to be a little self-sufficient. But, your shortcomings, where it was, that at a certain time you could have perhaps said certain things and you didn't do it because you didn't happen to think about or whatever it may have been, or whatever came out was not entirely right. And then you talk about that. What attempts you did make, because you know what you are.

You know you are always at the beginning. Every day you are at the beginning. When one talks about Impartiality and Simultaneity, you all the time are at the beginning because there are a thousand and one forms of manifestations in which you remain for a long time, everybody, for a long time partial. You remain "one," and the difficulty of the hundred percent Impartiality is both in that what is the total amount of the manifestation and the total amount of your honest wish. Both always go together because it is not only the surface where the manifestations are, it is the intensity of your wish with which something has to stay as aliveness, because aliveness is Aware and aliveness is Awake. All right? [New tape inserted]

And still, of course, I must say that the meeting was very good. It was your first meeting. It

was a very good attempt. Everybody spoke. It was unfortunate there was much too much music, and I hope it can be changed because if we cannot change it, we are not going to have any more meetings there. And the cassettes that came out, came out with what is now known as the '102 hum.' And it was tremendously disturbing. So, what I could catch and try to make up, and partly from the résumé, my impression was a good one because the attempt was made by many, and although there may have been hesitancy and certain pauses in order to give someone a chance to tie the bell on the cat first, finally there was something that was established as a level.

And as a whole, the attempt was right, because I know how difficult it is for a person when he listens to a question and has to formulate, in the same time while the question is being formulated, he has to formulate his answer, and then, of coarse, he hesitates because it is not easy. And to maintain the level of the Group is not easy. And when you have different personalities who all are, of course, anxious—because that was true: you all were sincere. The attempts were honest, and whatever the result may have been for the others, the result for yourself was the possibility of reaching much more unity and much more understanding among yourselves. In that way, the attempt was right.

But still, what is it that you brought? You don't have to bring your knowledge. Knowledge will follow from the level of your Being. Knowledge is not prepared. Knowledge is that what you have already. All you have to do is to make it available, and to have it ready so that at certain times, on the level of your Being, there is chance that of course your mind will function and produce the fact without your being intent on it. They will come as a result of the life in your Being, the way you are, what level you represent, what level you are on. And on that level, which without any doubt can be higher than any question or any level of the person who asks the question, you need not have any fear that you won't find the proper words when you are present to your Self.

This, of course, did require simplicity. It required relaxation. It required something: "Come on, it doesn't matter. I will always be able to tell you that what comes from my heart, because if I have the experience I can relate it. If it is clear, I can find the words, and if it is not

anything that I really have any dealings with, there are eight others to take care of it." Then you have coherence. Then you have something among you that really is quite unusual, and you can profit by it next time by again having a level established before you go. So that even if you sit in the audience and each person starts to recognize where are my comfatres? Where are my helpers? Where are my peers? What will I do with them? What will they do with me? Where is the level established, unnoticed to anyone else, which comes from your wish to communicate emotionally because you wish it to be right for others, for yourself. You wish for yourself to be right so that others can profit by your state. And that can take place before you sit down, even, and when you look over the room and you see who is there and you see each other and you say, "Oh, yes, I know you. You are facing a problem. I know your problem because it is mine and you can help me and I will help you." This is the beginning of the meeting.

At the end of the meeting, the question is, "How was it?" Did I honestly maintain a level? What was the impression I created? I know for myself what I was. I know I always want to say things a little differently, and I couldn't. I know I have limitations. I know that I cannot always be there. I know that I do get involved. I know that I talk too long once in a while. I know it is right if I only could tell me to stop, but maybe someone else could have told me to stop. Why should I continue with a rubbish of words? Simple, but making sense. As long as you make sense and don't repeat, it's all right. You can talk the whole meeting when you continue to make sense.

Well, we talked about it last week. You know what I mean. You know how difficult it is now, a little bit more by experience; and it is the way by which you all can grow. It is the way by which you will understand the meaning of Work in your life. When you're confronted with ordinary questions like that, and still in a rather rarified atmosphere because the people who do come already represent something by means of their sincerity, and if the question is superficial you don't have to answer it. And it is that kind of a level of your Being that you bring. And the level of your Being is used through the idea of being a channel.

What is a Being? A Being is an entity. It is a level which is indicated by the density of the

entity. An entity has in it component parts. But in the entity they are fused. At the same time, the level of Being, when it goes above, goes in the direction of the entity. When it goes below the level, it goes in the direction of the component parts: your mind, your feeling, and your posture. That what takes place for a man when one is at a level of Being, he has a choice. He can retain that what he is and then use the memory of the component parts into an expression of entity because the level is the same in which the component parts in fusion are going over into a new phase. The entity can reach towards above that what is Objectivity, it can reach down below that what is subjectivity. A man at the point of melting or fusion stays in equilibrium, regarding the process that takes place and at the same time his balance is not disturbed because his temperature remains the same.

And this is the beauty of Work. That whenever one is in Work wishing for an entity of an understanding, of an Objective Faculty performing, of a possibility of Observation and everything that goes with it, that he then, at the same time, is in contact with what is ordinary life where his reality as it has to be exercised and where his reality of 'I' could indicate the wish where he himself, in between 'I' and 'It', as the relationship between the two, belongs and can extract from that what is below and that what is above that what is needed for his growth.

The entity is primarily one's emotional state. It is that where a man actually lives his life. It is already, you might say, given to man that he knows a little bit with his feelings what could be meant by his emotions and, that there is the key to the possibility of such a man as he lives his life on Earth; that he is not only One, Two, and Three—unconscious, lovely and beautiful human being—but that he has a little disturbance in him which makes him a black sheep as Man Number Four, in which he becomes interested in the possibility of evolution.

And it is that man as Man Number Four, not at all assured of himself and not at all permanent. Every once in a while, of course, he happens to think about Work and the possibilities and when he begins, it may be curiosity that has led him; it may be also a great many other things I discovered which for days and days in the beginning may make him completely oblivious to the existence of Work. But one can understand this when man lives on Earth,

because that's what he is: 90 percent Earth, and that therefore the small possibility for that what is even Man Number Four as a little 'Do-Re-Mi' does not count.

Because for the growth of Kesdjan, the 'Do-Re-Mi' is only the period of gestation. It is not even born because that what is Kesdjanian is an emotional body, and at the birth, 'Fa', that is really where man starts to become an emotional man, because from there on, there is the possibility of the separation of his emotional body from his physical. But when he is Man Number Four, he remains completely attached the same way as a child is attached during pregnancy. It's only at the moment of birth that man has a chance to become free, and it's only the moment of birth that is indicated by the wish to Wake Up. Not before. But there is a period of gestation, a period in which he feels that there is something there alive in him, which at times kicks and wants to be let out, and will be let out at the proper time. And one hopes, for such a man, that it is not going to be a still birth. But that that what comes out will be full of life and already rebelling against the existence of the form by crying and yelling.

This takes place when a man is affected by Work, when all of a sudden everything that has been gestating within him starts to take on a form and that form then is being born, and that form belongs to his emotional state. Or, that what really has started is the concept of Objectivity which his mind was enabled to see for one moment.

When we talk about this, it is only to give more and more this idea, what is Work for you in your life and that the thought processes about it, the meditations, that what you consider, that what you become more and more familiar with, that what you know your body to be, that what is at times a level which you can recognize by your activity, by your interest, by the functionings of the component parts. That out of that, there is the possibility of a unity which at times you can do even in ordinary life, but whenever you Work there is unity in you, because a unity is produced by the thought, the indication of the word...of the road, how to go towards that what I wish to make.

How to produce a Soul. How to evolve. How to become free. That is all a form of knowledge. That is always that what belongs to Karatas, that what always belongs to that what is

the rebirth, the recognition of my real Self. And that what I wish as a wish, coming, of course, then from my heart, that produces the wish to change over that wish of Work into the actuality of Work, and immediately I establish a contact.

I say, "immediately." Simultaneity is between the mind and the body. When the mind, in that portion of it that is still sufficiently susceptible, starts to Observe, it is at the moment when the manifestation takes place that it is recorded, and that therefore the wish immediately is translated into the reality of a relationship. And the wish continues each time to create this 'I' in the brain, and the wish continues to remain in the relationship between the two, and feeding that relationship, the continuation of that process of Awareness between 'I' and 'It', can go over into an Awakened state on the part of 'I' not wanting to let go, because the creation of 'I' means for 'I' the responsibility of fulfilling its task.

Something in me gives it a task. I can call that, of course, 'Magnetic Center.' I can call it the wish of that what is in me as Man Number Four, wish to be born. It is a logical result of that what has taken place in my education, which at certain times helped by conditions under which I happened to live, or the suffering that I automatically, through Mother Nature, derived from that what is then my contact with life. That all of that produces in me a certain wish of a certain kind, at a certain time, and which then I become convinced that that what I am on Earth is not that what I wish to be, and that wish that then continues and starts to search and then hopes to come to the conclusion that this is the road and not any other, that then my faith in that possibility is so strong that I do know that in reality trying, I will find out what is the verification of the assumption.

That is why we talk about Work from different angles. So that it becomes much clearer and much more perspective. And that then whichever way you start to think about it, whichever way you feel that something has to be done, that it is clear in what direction you can continue to think without hitting your head against the wall and that you will not have too many detours and loss of energy, and that you will not waste your years of your life. Because they are too beautiful to waste them and after some time to regret that you have not done what you could have done.

And that is why we talk. So that something in you is more and more stimulated than a

meeting, even, can give, because of what you can now take, what you can now believe in, what you wish at the present time to eat. That is why I say, you must come here with appetite. You must come here empty. You must come here wishing to find something and then to take that, whatever it is that you can digest, and that you can wish to hold on to and that you can believe in because it has not proven as yet that it was useless, that at least that kind of an adventure that makes you come here once a week, that something starts in you to recognize the validity of meetings of this kind.

That is, I say, why we talk, why we try to look at it from all angles of all our different kinds of personalities. That we have to augment it by our own wish in daily life to remember, where is unity? Where is the multiplicity? Where is homogeneous, homogeneity? Where is heterogeneous—how do you call it, heterogeneity? Where is that what is One? Where is me, divided? Where is God? Where am I with whatever I am? That is why we talk about what is 'I.' What is the reality of that what I call Objective? How do I find by experience, than only by letting enter that what I know is of a different quality and the openness which is produced by letting go what I don't want and what is of no particular use to me anymore.

When I relax and drain, and drain, and drain, that something can come in and I wish with all my heart. It is my heart that produces this, because when I sit quietly, and I wish that something enters, it is my heart instigated by Magnetic Center that attracts that. I've explained it before. That is why it is called 'magnetic.' Because it is a center of me, which at center is real center. All the others are no centers. They are just little bits of names for something. One calls them 'brains;' it's all so bad. But in any event, it's a little bit away from the center. Because my body is not a center. Neither is my feeling. My brain, perhaps a little bit of a center. But what is a center is a center of gravity. That is where I am attracted with the law of gravity. That is where I am attached with the law of gravity for Earth and also the law of gravity psychologically in one point where it is magnetic and where that one point can indicate where I live, where my life is and from where, then, my heart starts to function.

The Magnetic Center has that wish for freedom. It starts to convert, in my heart, the

emotional state in which there is a fervent wish for accomplishing. To go on the road of freedom and then, in order to do that in the best way possible, to create something that will be my helper outside of my prison, coming in, when it can, in Participation. The openness that is needed is to do away with that what is my ordinary little bit of self so that it is no obstruction any more, that even that becomes transparent.

How to Work this, how to live in accordance with some of these ideas and how it is for all of us to become clear and think and think and really sit with your hand...with your head in your hand, bent over, looking at your feet and giving a picture to the outside world, of despair. And inside of you, in the bending over, containing that what is for you the most precious gift of the Lord–is this entity in life.

Please help. Please try to understand what is really in my mind and in my heart, what is really the wish, for all of us to try to maintain a level and that is the level of Being for a Group where each person becomes a supporting cell and each person contributes that what he wishes to sacrifice on the altar, hoping that in that, fire will come from Heaven to burn up that what is not needed any longer and to purify that what can rise as a Phoenix. This metamorphosis, this changing from a slug into a butterfly, changing from a physical body into a Soul.

I hope you have a good week. Tomorrow a regular meeting. Come with your presence. Come with a responsibility to help maintain a Group for new people. In your presence, in that what you wish, in that what you can represent, you will establish a level; when it is honest, it will be felt. There is no question. Honesty is always felt. It does not mean that one can become honest because of it. Honesty is a light which shines above the world.

Good night.

When there is coffee, keep what you have. Coffee won't disturb it, so don't be in a hurry. You will retain, if you wish. Don't worry about that. But some of you have come from a little distance, maybe you would like that as a refreshment.